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TERMS:

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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 45. Land, 228 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

THE BEAUTY OF THE HEART.

A lovely form may charm the eye
With fairest loveliness and grace;
And oft we may be captured by
The witching beauty of a face;
But there's a beauty far more true,
Whose radiant charms shall ne'er depart,
But every morn and every eve be new:
It is the beauty of the heart.

Beneath the weight of passing years
The proudest form must stoop and bend,
And all the charms that beauty wears
Must fade away and have an end;
The sparkling light must leave the eye,
And from the cheek the bloom depart;
But there's a charm that ne'er shall die:
It is the beauty of the heart.

'Tis this that scatters o'er life's path
The gems of happiness and truth;
As many charms in age it hath,
As in the rosy morn of youth;
A charm that wreathes the earth with flowers,
And doth the sweetest joys impart—
Which brightly gilds the saddest hours:
It is the beauty of the heart.

[Selected.]

THE NIGHT-LAMP.

Home-Talk by J. H. N.

IT is a very great attainment to get reconciled to God's method of saving us by trial. It is evident from the New Testament, that salvation does involve a great deal of suffering. Peter went among all the disciples after they were converted, with a special message to them, that "through much tribulation they must enter into the Kingdom of God." In the book of Revelation, when John asked who they were who stood before the throne in white robes, the angel said, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Our natural tendency is of course to try to escape tribulation as much as we can, and to think evil of that part of our education which involves temptation and suffering. We are afraid perhaps to quarrel with God about it; but when temptation comes upon us, though we do our best to endure it well, we hardly know what to make of it; it seems very perplexing and unintelligible to us. But it will please the Lord to have us look deep enough into the matter to see that suffering is a part of our education; that it corresponds to the nature of the school that we are in; it is the discipline that we must have. It will be an excellent thing for us to become reconciled to suffering; to justify God in it, and be thankful for it; and not to chafe and worry against it, and be under constant temptation to think evil of it. Let us go over to God's side, and heartily rejoice in his way of dealing with us. Let us glorify God in the midst of the fires. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

I confess that I do most heartily approve of God's way of handling me. Though the flesh

is weak the spirit is willing. I want God to make the most of me, and give me just as much work to do and just as much suffering as he sees will be profitable to me. I am not going to barely endure it. I am going to become thoroughly reconciled to it and rejoice in it. Paul says, "We glory in tribulations, knowing that tribulation worketh patience; and patience experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts." And James says, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

We must get by the stage of quarreling with God and grumbling against him, and by the stage of bare endurance; we must come clear over to whole-hearted rejoicing in this method of salvation which involves a large amount of suffering.

Some who have gone out from us say that the Community is a hell, meaning that it is a place where there is a great deal of tribulation; where criticism and the judgment of God are at work continually; where all, from the highest to the lowest, have times of hard pressure and suffering and temptation. It is a fact that there is a great deal of tribulation in the Community. A mere pleasure-seeker, in looking on, would find many signs of what he would call hell; but they are what Paul would call evident tokens of salvation. If the Community were sailing along with nothing but "gay and festive" experience, I should say it was going straight to hell. It is a sign of God's mercy to us that he keeps us under judgment, and under just as much as we can bear, while at the same time he gives us enough good experience to encourage us.

We are in suffering, but it is not caused by quarreling among ourselves; the Community is not hell in that respect. Everybody sees that we live in peace with one another, to a very remarkable extent. The tribulations that we have are that deep kind of discipline of spirit by which God is refining, purifying and perfecting our characters. It would be very pleasant if we could hold up to the world a picture of unalloyed happiness; but until we are perfected it is a great deal better for us to have hard times. We ought not to wish to deceive people with the idea that it is nothing but child's play to save our souls and go to heaven.

"Our light affliction," says Paul, "which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." It is almost inconceivable that we are sometime to be full of God and unspeakably happy for-

ever—on and on, for millions of geologic ages; but it must be so. God is not trifling with us. He is an eternal being himself; and if he is drawing us into himself, it is to make us eternal—and eternal in happiness. Get a conception, if you can, of a million years, which are only a drop in the bucket compared to the ocean of eternity; and then think what an insignificant affair it is for us to suffer twenty or thirty years to attain this eternity—to become prepared for the “far more exceeding and eternal weight of glory.” You may say that if you could clearly see that weight of glory ahead, you could stand the suffering put upon you; but that your temptations and trials arise from the fear that you shall not get the glory. Paul tells you to “take unto you the whole armor of God, that ye may be able to stand in the evil day—and for a helmet the *hope of salvation*.” It is not a mere privilege, it is a duty, to put on that helmet. You want to be a good soldier for Christ; but you cannot be one with your head bare and exposed to the strokes of the enemy. Put on the helmet! Put on the hope of salvation! Then you will rejoice in tribulation.

Christ said to his disciples, “Rejoice because your names are written in heaven.” He would have them fix their attention on the hope of salvation, and rejoice more in that than in miracles or anything else. If you are where you can rejoice in that, then truly it is “an anchor of the soul, both sure and steadfast.” That is what Paul calls it. It is a hope founded on the oath of God. “Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.”

I feel that it is not only my privilege, but my duty to appropriate the hope set before me in a vigorous, sure way; for then I shall have my head covered, and shall be able to stand in the evil day. Let tribulation come as it may, the hope of salvation is a helmet to me. That salvation is not *bare* salvation—a small affair; it is an eternity of unspeakable blessedness in the bosom of God.

PAUL'S DOCTRINE OF THE CROSS.

[Selected from G. W. N.'s Writings.]

IT seems to us that the very sum and substance of the gospel of Christ is its ability to put us on the other side of death and in possession of the privileges of a posthumous state; i. e., freedom from sin and evil relations of every kind. If this is not the salvation proclaimed in “the cross of Christ,” his death and resurrection, we ask what is? Good men in all ages before the mission of Christ had the privilege of dying in the natural way and of hoping for the blessedness of a future state; and if that is all which is given to us, pray what did the coming and death of Christ accomplish?

But with believers in the Bible we need not argue the case. It is manifest to every candid reader of the New Testament, that the apostles

taught and their followers believed that the death of Christ was their death—introducing them, as fast as they could be made to apprehend it, to the conditions of that posthumous world in which he was.

Paul everywhere assumes this in his preaching of “Christ crucified;” and his only labor was to develop to the minds of the church the consequences of that change, which were freedom from sin, from legal ordinances, from the world, from carnal connections, and finally from death. He bases all his exhortations on these points—on the recognized fact of their emancipation from this life, and their entrance into a new world beyond death, by union with Christ. We will give some specimens of his teachings that are clearly to the point. In the following the apostle is urging the Romans to apprehend the privilege of their posthumous state in respect to freedom from sin:

How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

In another place he reminds them of their emancipation from the dominion of the *law*, by the fact of their death and transfer to another world:

Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter.

The same sentiment is again repeated in Galatians:

For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.

In another place he states the principle broadly, that in the death of Christ all died; and makes it the ground for disavowing all those external connections which obtain in the world:

The love of Christ constraineth us; because we thus judge, that if one died for all, then all died; [Greek;] and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the

flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new.

For the same admitted reason, he takes occasion to reprove the Colossians for their observance of legal ordinances—Sabbaths, holy days, etc.:

Wherefore (says he) if ye be DEAD with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using) after the commandments and doctrines of men?

If ye then be risen with Christ (he continues), seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For YE ARE DEAD, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

The passages we have quoted speak for themselves, and show plainly that the intent of the gospel was to take people out of this world, into a state beyond death, risen with Christ, free from sin and law, and all the temporary relationships of the mortal state. In other words, Christ stands in the place of death to those who receive him, having all the prerogatives of death, and just as effectually taking them out of the world with all its claims and connections, as though they went through the process of separation from the body in the old way. This is the superiority of the gospel, the grace that comes by Christ, which the prophets and patriarchs never knew. This is the meaning, faintly shadowed, of Paul's great doctrine of “*Christ crucified*,” which unto the Jews was a stumbling-block, and unto the Greeks foolishness; “but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.”

“THOSE EARLY DAYS.”

III.

BY W. H. W.

IN my review of the Perfectionist movement at Belchertown I would not over-estimate it; and yet I am constrained to believe that it had a very important influence in the organization and success of the O. C. The invisible powers worked by a certain programme—they had a definite purpose to accomplish for which Belchertown furnished available means. Their object evidently was to prepare material for an organized, Communistic society—a vital growing church, embodying primitive Christianity—salvation from sin, miraculous power, and in short, pentecostal institutions. New England did not furnish the proper theater for this experimental organization; it had not sufficient breadth and liberality of sentiment; but it furnished good material and the means of preparing it for the prospective building at Oneida; it contributed its quota to the grand gathering here. The Lord made his “draft” on Belchertown—an inexorable one. No man was permitted to say, “I have married a wife, and therefore I cannot come; or I have bought a yoke of oxen, and I pray thee have me excused.” The plea even of being under vows of church obligations was not accepted by the commander-in-chief. The church in Belchertown had many of its best members, its strongest pillars, both men and women,

summarily transferred to the ranks of the Perfectionists. One of the first believers in Belchertown writes in a letter just received—"The seed of truth was sown plentifully here in Belchertown. It was evident to those who were witnesses of the facts that this place was visited by the power of the Holy Ghost. As Mr. Noyes said, the people here heard a voice that 'was to shake not only earth but heaven.'" I have before me in the old *Perfectionist*, a paper printed at Putney, an account of "A Perfectionist on Trial." This "heretic" was none other than Samuel P. Hopkins, a conscientious, God-fearing man, who had grown venerable in long communion with the Congregational Church, walking in all its ordinances blameless. His offense was that he had outgrown and outworn the old church formulas and institutions, and notwithstanding all the sabbaths and sanctuary privileges he had enjoyed, his heart-hunger was not satisfied; and he aspired to a higher standard of Christian life and experience; and hence his "trial" for enlisting with the despised Perfectionists. The church made no compromise with the heresy, for it was so torn and shaken by it that it evidently felt that its very life depended upon swift and relentless excommunication, and many a devoted head went on to the ecclesiastical block. It was reported that one old church member said, "*We must purify the church if there are not a dozen of us left.*" But while the work of intimidation and purifying went on in the church, the ranks of the sinners were invaded, and some of the hardest and most reckless of the ungodly were brought to the confession of Christ as a Savior from sin, and rejoiced in the cross of Perfectionism. Some of the chief votaries of the gaming-table were arrested by the truth, and for a time, at least, the morals of Belchertown felt a purifying influence from the Perfectionists.

An interesting event in the history of the Belchertown movement was a convention of the believers in perfect holiness, in the fall of 1845. The call for the convention was made by the Belchertown believers, and responded to by representatives from Newark, New Jersey; Somers, Connecticut; Southampton, Mass., and a goodly delegation from Putney. The meeting elicited a great deal of earnest testimony from the believers; entire freedom of discussion was accorded to all, and though some diversity of sentiment was manifest, the meetings were characterized by a good degree of harmony. I judge that the chief purpose of the convention was a more intimate acquaintance of the Belchertown and Putney believers, and a closer unity, which purpose seemed to be accomplished. The convention unanimously adopted a series of resolutions, the burden of which was, *Association*, not immediate, but prospective; and the duty was enjoined upon believers to devote themselves and all they had to the future realization of true, unitary society. Communism at this time was undeveloped and occupied but little thought or attention in the minds of the mass of believers; and I can explain the circumstance of its coming out so prominently in the "resolutions" only by the fact that Perfectionists had the germ of Communism in their hearts, especially

the Putney believers who had already formed a Corporation, and that the resolutions had a prophetic significance.

From this time events hastened the consummation rapidly. I have spoken of Belchertown as a center for the preparation of material for the O. C. It might perhaps be more appropriately compared to the left wing of the army which had its central force in Putney. The right wing was in Northern Vermont; and when the events of 1847 set the central column in motion westward, the two wings were prepared to coöperate and move with it; and a grand consolidation was effected here at the center of the Empire State.

Not all who were called were finally chosen for the O. C. organization. The development of the social theory winnowed Perfectionists so thoroughly, that only those who had fully counted the cost and really laid down their lives for the cause could endure the ordeal.

REMINISCENCES.

I.

MY religious impressions and experiences were quite superficial until I arrived at the age of twenty-six years. At fifteen my sympathies were aroused by the excitement of a revival in a school that I attended, the teacher of which was a Baptist minister. After I returned home my religious views were influenced by an aunt who was very much engaged in the Unitarian faith. This change was more intellectual than the first conversion as I called it. The first was an excitement of my feelings, the last of my mind, but both quite superficial. At twenty-four years of age I attended a protracted meeting in the Congregational Church in the town where I resided. As I look back upon my experience at this time I can see that my aspirations for a religious life were somewhat deeper than ever before, and that I was not as much influenced by others in my confession of faith and in coming forward and joining the Congregational Church. During the two years that followed this conversion I became more and more dissatisfied with the shallowness of my experience, and although I was very zealous and devoted in all the observances of the church, constant at meetings, faithful in daily prayers, giving liberally to benevolent objects, yet I felt the need of a power that would control my passions. I began to search the New Testament to see if the church to which I belonged had availed itself of all the salvation offered by Christ. My attention was caught by the fact that he required faith in all those whom he cured of disease, or whose sins he forgave, and I prayed earnestly for faith. It was at this juncture that I heard that Mr. John H. Noyes was preaching in a neighboring town that salvation from sin could be attained in this life. I made inquiry about him, and listened eagerly to all I heard, for I instinctively felt that through his faith I should find an answer to my desires for faith. It was not long before I received from a friend two articles written by him which were just what I needed and hungered for—one the article on Faith, which may be found in the "*Berean*," p. 263;

the other on the Second Coming of Christ about the time of the destruction of Jerusalem. I was happy in the confession of my belief of the truth contained in these articles. After a while I had an opportunity of hearing Mr. Noyes preach. He did not take for his text a verse or a passage from some chapter in the Bible, as is customary, but prefaced his discourse by reading the title-page of the New Testament—"The New Testament of our Lord and Savior Jesus Christ;" and then went on to show the difference between the old and new covenants. It seemed to me like a light shining through a long vista of darkness, and it encouraged me. Afterward when I met him, or heard him preach, I realized that there was spiritual power in his words which communicated light and peace to my soul, especially once when he sang the hymn beginning, "Jesus, I my cross have taken, all to leave and follow thee, &c.;" it lifted a great burden of bashfulness and egotism from me.

But not only did his words convey light and life, but his very personal bearing convicted those who saw him of his earnest devotion to the truth. His manner convinced me that he had a single eye to the cause which he had espoused. He did not turn aside, to use the common but unmeaning compliments of society. I had been accustomed to see clergymen who professed to devote themselves to the salvation of their flock, content themselves with preaching on Sunday, attending some prayer meeting or something of the kind during the week, writing their sermon, &c., while their general demeanor and conversation were similar to those around them; but Mr. Noyes was so filled with his desire to make known to all that Christ is a complete Savior, that he was singular enough to be called crazy. He had determined, using his own words, "to be a young convert forever." In a revival of religion this devotion would have been tolerated, but at a time when the churches were cold, and engaged in pursuing their worldly business, a person who had the zeal of a "young convert" was considered a fanatic or crazy. Mr. N. had the air of a warrior full of determination, bold and even stern against evil, opposed not only to avowed wickedness, but to pious insincerity and self-righteousness. H. A.

EFFECTS OF IRRIGATION IN COLORADO.

A correspondent of the *Ohio Farmer*, writing from Denver, thus speaks of irrigation there and its effects:

All farming here has to be done by a system of irrigation, as no rain ever falls during the whole spring, summer and autumn months of the year; but pure mountain streams that are never-failing are plenty; and the work of irrigation is not so much or as expensive as many think, and then its advantages are great. The farmer who has his farm well irrigated never is delayed with wet or dry weather, but has it in his own hands to prepare his ground for cultivation just to suit, and to give his crops just the exact amount of dampness necessary, and then nothing while being harvested is damaged by rain. Larger yields have been produced by irrigation than were ever known in a country watered by rain. To give your readers some idea of the immense yield of crops obtained in this territory, I take the following extracts from the last report of the Colorado Agricultural Annual Fair:

"Mr. Magnus, whose farm is ten miles from Denver, exhibited ninety bushels of wheat raised on one acre of ground, and five hundred and fifty bushels raised on ten acres; Mr. T. S. Anderson exhibited ninety bushels of oats from one acre;

Mr. W. Hawning six hundred and forty bushels of oats raised on eight acres; Mr. Rankin two hundred and fifty bushels of onions from one-half an acre, ninety-three bushels of wheat from one acre, one hundred and sixty-six bushels of oats from two acres, one thousand bushels of potatoes (fifty-four of which made a measured bushel) from three acres; and one thousand bushels of onions from one acre were exhibited by sundry persons."

DEADENING INFLUENCE OF FASHION.—It is among the children of light enjoyment and unsettled life that we must look for stony-heartedness—not in the world of business; not among the poor, crushed to the earth by privations and suffering. That hardens the character, but often leaves the heart soft. If you wish to know what hollowness and heartlessness are, you must seek for them in the world of light, elegant, superficial fashion, where frivolity has turned the heart into a rock-bed of selfishness. Say what man will of the heartlessness of trade, it is nothing compared with the heartlessness of fashion. Say what they will of the atheism of science, it is nothing to the atheism of that round of pleasure in which the heart lives—dead, while it lives.—*Rev. F. W. Robinson.*

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, OCTOBER 7, 1872.

WHAT'S THE USE?

Oct. 2, 1872.

EDITOR OF THE CIRCULAR:

Dear Sir—I have just read the Answer to an Applicant in your issue of the 30th ult., and feel the force of what you say; but I wish to ask you one question: What's the use of our understanding and believing Community doctrines, if we are not to have a chance to practice them?

Yours, ———.

We are glad you have asked this question, for it gives us an opportunity to say a few things which need to be kept continually before those looking Community-ward.

Your question assumes, first, that external Communism—the combination of property and persons, such as exists here at Oneida—is the principal object of our doctrines;

Second, that our doctrines are of practical benefit only to those personally identified with Communities;

Third, that we wish to discourage you in the hope of some day becoming a member of this or some other Community.

Now the truth is that external Communism has never been regarded by those who best represent our cause as even an essential thing. Our main object, as we have explained a hundred times, is to give men a higher view of Christian life—to reveal the gospel in its simplicity and power—to bring men into closer connection with Christ and the invisible world. Communism is only a secondary result; it was not at first even contemplated. We are not aware that the word Communism occurs at all in the early writings of Mr. J. H. Noyes.

Let us look at your second supposition. It is a Community doctrine that men can lead unselfish lives independently of their circumstances: Is their no use in understanding and believing this, though you never see a Community? It is a Community doctrine that men can, independently of their circumstances, come into such unity with Christ that they will not commit sin: Is their no use in understanding and believing this, though you remain where you are? It is a Community doctrine that God is in no wise responsible for the existence of evil: How do external circumstances affect your interest in this doctrine? It is a Community doctrine that Christ's Second Coming took place according to promise immediately after the

destruction of Jerusalem—a point of great interest to all men, without reference to their external relations. It is a doctrine of the Community that science should have charge of human procreation: Is not this a doctrine that every man should understand, believe, and allow to modify his course? It is a doctrine of the Community that self-control may be exercised even in sexual intercourse: Is not this a doctrine which all men should understand and believe? And so of other leading doctrines: they are of general interest and application, and all men would be benefited by understanding and believing them, even though they were forever debarred from the privileges of Community life.

Your third supposition, that we wish to discourage persons from hoping to become one day members of Communities, is wholly incorrect. We have no such thought. On the contrary, we trust the day is not far distant when other Communities like the O. C. will be established, and that all who are really prepared for Community life will participate in its blessings. In the mean time we shall do what we can to discourage unwise and foolish experiments, and to encourage persons in the cultivation of those qualities of character which can alone ensure success in Communism.

COMMUNITY JOURNAL.

ONEIDA.

—Within the past two weeks there has been a succession of Annual Fairs in our vicinity: the Fair of the Oneida County Agricultural Society at Rome, the Town Fair at Vernon, and the 15th Annual Fair of the Lenox Farmers' and Mechanics' Association, held at Oneida. At the first named Fair the Community received premiums for—

The best bull of any breed;
 " " buck " " "
 " " 3 ewes " " "
 " " Ayrshire bull 3 years old or over;
 " " " " 2 " "
 " 2d " " "
 " " " milch cow
 " 2d " " 3 year old heifer;
 " " " 2 " " "
 " " " yearling "
 " " " heifer calf;
 " " " bull " (grade);
 " " coarse wooled buck;
 " " 3 " " ewes;
 " " 3 fine " lambs;
 " " Holstein bull 3 years old and over;
 " " " " 2 " "
 " " " heifer 2 " "
 " " " " 1 " "
 " " 5 cows and 1 bull of any breed.

The same stock were taken to the Vernon Fair, but did not enter there for competition for the premiums. At the fair held at Oneida, which was advertised as "open to all the world" for competition, the O. C. exhibited 28 head of cattle, and 28 sheep, show-cases of manufactured silk, of stuffed birds, and other curiosities, flowers, vegetables, 34 varieties of apples, 23 of pears, and 14 of grapes; and were awarded premiums on most of their stock, on their vegetables, fruits, etc.

With the exception of such persons as are necessary to look after the goods exhibited by the Community, but a very few of our people generally attend these annual fairs; but we contributed a fair quota of spectators to the fair just closed at Oneida, and those of our family who looked in upon it report it as a very creditable showing of its kind. Agricultural implements, stock of various kinds, poultry, fruit and vegetables, were well represented; and not a few of the articles in Floral Hall won special encomiums from all. Among them may be instanced the profusion of flowers arranged with cunning skill in baskets and vases, in wreaths and pyramids, and the show of

flowers and fruits done in wax. Some immortelle wreaths impressed us as particularly beautiful. And the collection of rare shells, some of them artistically wrought into pleasing forms—corals from Florida—curiosities from the Fejee Islands, and specimens of embroidery of unsurpassed workmanship, all exhibited by Mrs. L. Eggleston, would of themselves have paid one for going to the fair to see. "GOD BLESS OUR HOME," a device in large letters set in a frame, is a pretty photograph, the original of which was made of fern-leaves. A case of Japanese handiwork also deservedly attracted much attention; in which collection was a wonderfully curious set of chess-men, ingeniously and elaborately carved in ivory. But it is hardly in the province of the O. C. journalist to enlarge in this direction, and so we abruptly close this brief glance at the fairs.

—"Come, aren't you going?"

"Going where?"

"Why to the children's entertainment."

"Yes, to be sure we are," and putting aside books and sewing, we follow the throng. The children had been issuing invitations to the "big folks" all Sunday afternoon, to attend their theater in the evening, so after supper all who could find places to sit or stand gathered in the children's play-room. Four white sheets, pendent from a line, effectually concealed the stage and green-room from view, except when the performers peeped out at the audience, or made their exits by diving under the curtain. We chatted and waited, and waited and chatted, just as is usual at all public performances. Everything being at last in readiness, the sheets were suddenly parted at the center by two small boys, and we were favored with the "Song of the Lambkin" by the "Munson Quartette"—the classic refrain of which was

"Still he answered, Baa!"

Recitations, songs and dances followed with but little intervening delay. Harley, who is eleven years old, personated Ole Bull, beseeching us to "Away with Melancholy." Harold mimicked in a life-like manner our late Turkish visitor's representation of the style of ablution common among the Turks. Richard, Humphrey, Dorr and Rutherford each "spoke a piece," thus making their *debut* upon the boards. Richard recited the old, old rhyme about "Baa, Baa, black sheep," and was encored; Humphrey gave the following account of a naughty dog:

"O, what a naughty dog is that,
 To quarrel with the pussy-cat
 About a little piece of meat
 That sister gave for them to eat.
 O, fie! for shame, you dog and cat,
 To quarrel for a thing like that!"

He started off very clearly and confidently; but at the fourth line, becoming disconcerted by the applause, he ended emphatically, "O, *what a naughty dorg!*" bringing down the house. Dorr repeated that ever-touching injunction of Christ's, "Suffer little tillen to tum unto me, and 'bid 'em not, for of such is the timmun of hebbin;" and Rutherford told us in baby prattle to

"See the naughty titten
 Playing with the knittin';
 How she rolls the balls about,
 How she pulls the stitches out,
 Naughty, naughty titten!"

The entertainment ended with the graceful tableau of the "Sylvan Queen," in which Maud was the central figure. A final round of applause betokened the success which crowned the efforts of the youthful performers.

—The numerous corruptions which all languages suffer in consequence of careless listeners, careless speakers, careless writers and printers is really wonderful. An instance in point came under our observation the other day. Our gardens have for a month or more been odorous with the almost oppressive fragrance of the *tuberosa* or

tube-rose, as it is popularly called. The name of this sweet, unoffending flower has probably had to endure of late years as much persecution in the line of perversions as it did in its infancy from the monopoly of the stingy Hollander who first obtained the peerless double variety from the seed. "Tube-rose," says X. meditatively, as he plucks a fair specimen and turns it in his hand; "do they pretend to say that this flower belongs to the *rose* family?" "Why, yes," answers some one who knows as much about the subject as people in general do, "you see the base is formed like a tube, and then the crown looks, or at least smells, some like a rose, doesn't it?" "I can't say I think it does. I suspect that we don't know what we are talking about, and that this name is perverted from its original signification and pronunciation. Let's investigate." Webster, Gray, Breck and Appleton are accordingly brought into requisition, and soon reveal the fact to be as X. suspected. The original name of the plant is *Polianthes tuberosa*. Webster and Breck differ in regard to the derivation of the word *polianthes*, the former making it a compound of the Greek words *polis*, a city, and *anthos*, flower; while the latter derives it from *polus*, signifying many, and *anthos*, flower. This is, however, of no great consequence. The point we are upon is, how did this flower come to be numbered (not in botanical books, of course, but in the popular idea) among the family of roses? Here is our solution: The word *polianthes* was dropped from common use, and the flower was called *tuberósa*; this anglicised became *tuberose*, i. e., tuberous, just as the Latin word *gloriosa* becomes *gloriose* or *glorious*. People who have no knowledge of Latin and Greek and are not given to etymological investigation, are apt to take things as they find them in black and white. Now as the latter part of the word *tuberose* is *-o-s-e*, and the first part forms the comfortable little word *tube*, which symbolizes an idea at once comprehended, what more natural than that people should fall into the absurdity of supposing that a *tube-rose* is meant. Careless typographers, too, no doubt divided the word between the *e* and the *r*, thus helping on the confusion, as in fact we ourselves did last week. *Polianthes tuberosa*, which in English is the *Tuberous polianth*, is a plant having tuberous roots, producing liliaceous flowers, and is no more a rose than it is a poppy or hyacinth. Its name should be pronounced with three syllables—*tu-ber-ose* instead of with two—*tube-rose*. The *ose* is simply the adjective termination of *tuber*. After much search we find Webster says all this in substance under the word *Polianthes*, which he defines as "the name of a genus of plants, one species of which, *Polianthes tuberosa*, is cultivated for its flowers under the absurd name of *Tube-rose*, which is merely a vicious pronunciation of its specific name." Will anybody help us to put a stop to this perversion, or must we give it up, and follow the multitude to talk about *Tube-roses*?

—One of the most attractive features of the Oneida Fair was a balloon ascension, made by Miss Thurston at 4 P. M., Friday. Though only 19 years of age this was her fiftieth ascension. Prof. Squires, who had charge of all things connected with the ascension, and who has himself visited the upper regions 185 times, says it was the best ascension ever made. The balloon came down a short distance beyond Sangerfield—Miss T. having had a ride of about 19 miles. The longest diameter of the balloon as it left the earth was 45 feet; its shortest, 27 feet. Its passage over our place is thus described by an eye-witness:

The balloon that went up on Friday from the fair grounds at Oneida, gave the O. C. a call, as near as it could without descending from its lofty career; that is, it passed directly over our Mansion house, and almost seemed to stand still a while above us,

so gentle was its motion. All the folks about the house, men, women, children and visitors, were out upon the lawn, gazing, exclaiming, delighted. The day was sunny, the air was clear, and the wind wafted the little clouds, scattered here and there, almost lazily across the skies. The balloon, sailing with them, kept its course in the clear blue, till it was past the zenith. Then it began to approach a small cloud. We hoped it would pass it, for we wished to see whether it would go under or over it; and, sure enough, the conjunction took place handsomely. The balloon disappeared! We were delighted to see and know beyond a doubt that it was higher than the clouds—how much higher none could guess. Its appearance, as it passed over and as it entered the cloud, was very much like that of a small moon. The disk was perfectly round, and its diameter seemed to be about half that of the full moon. The side toward the sun exhibited a bright crescent like that of the new moon. We were told that a woman was up there; and we wondered whether she saw and heard us as she passed. She was too high for our sight. We could barely see a tiny black speck beneath the balloon, which we supposed to be the car in which she rode. Colonel Pitt shouted to her; but we doubt whether his voice reached her, miles away in the sky as she was. He says he saw or thought he saw a handkerchief waving from the black speck. But he is a dreamy man, especially where romance and the fair are concerned. We doubted. It may have been so. Nobody else saw anything but the black speck. But it was a satisfaction to think the fair one was there, right over our heads. On and on she rode. Our delight and admiration could not detain her. Slowly and more slowly she descended toward the eastern horizon—not toward the earth, for she would now and then disappear behind a cloud, to assure us that she was yet in the high heavens. We watched her till her globe dwindled to a faint star and finally was lost in the distance. We hoped she got back to earth without disaster and found hospitality in that unknown land to which she was flying.

WALLINGFORD.

EVENING MEETING.

E. H. H.—I was thinking to-day about inspiration and walking with God, and was impressed with the importance of being in a receptive state and free from obstructions to inspiration—a state in which we realize from day to day and from hour to hour that we are walking with God. If we desire interesting meetings, we must give place to the spirit of sincerity and clear away all obstructions to the free flow of the Holy Spirit among us. Evil-thinking and a spirit of discouragement are obstructions which affect not only the individual who is subject to them, but they darken the atmosphere all around, and would spoil our meetings if we gave place to them. Mr. Noyes says in one of his Home-Talks—"I am bound to act as with the certainty that what I do is coming to the judgment, and that I am to answer for it, with loss if it be wrong, and with praise and reward if it be right." Such a state of earnestness is favorable to inspiration, favorable to harmony and efficient action, and favorable to health. I desire to keep clear before us God's promise that he will walk with us and give us his spirit; and I have a new purpose to do what I can to present a good medium in myself and put away all stumbling-blocks.

C. A. B.—I find in my experience that this state of receptivity does not come by my merely desiring it. I find it is more often the result of earnest turning of my heart to God and refusing to let my attention be taken up by outward things. I believe that God responds to all sincere attempts to seek him.

H.—We consider it a privilege to go to college

for intellectual culture; but the greatest of all privileges is to be in a school of inspiration. Every one may expect to get an education in this school. God's promise in the New Covenant was that he would pour out his spirit upon *all* flesh; and this promise was fulfilled on the day of Pentecost and through the Primitive church. It seems to me our relations to God may be compared to our situation with the dam we are building. We shall get two or three hundred horse-power by the dam; but if we do not adopt some method of utilizing this power we shall be no better off than we were before; so though the Spirit has been poured out, and this great spiritual power exists, we get access to it and reap life everlasting only as we are earnest enough to "Sow to the Spirit," or as Mr. N. says, "improve all opportunities to train ourselves to perfect congeniality with God and the Spirit of Truth; open our hearts and minds to ten thousand things that will make us like him, so that in any given circumstances we shall feel and act as he would."

BRITICISMS.

MR. RICHARD GRANT WHITE, in his book on "Words and their Uses," devotes a chapter to the notice of certain modes of speech which he designates as *Briticisms*. In the course of a recent visit of an educated gentleman from England at our place he happened to pick up Mr. White's book, not previously known to him, and fall upon this chapter. After reading it he went over it with us in detail to point out what he considered wrong in Mr. White's remarks.

With regard to the word *awful* as a synonym of *very*, he said that this use of it by educated people in England is always with the consciousness that it is nothing but slang, being so used in the familiar talk of the clubs; and if a man mingles with other folks he likes to talk as they do. We could not but think, however, that the misuse of the word, or at least the adverb *awfully*, is less consciously slang than the gentleman himself is aware of, when we heard him an hour or so later in a serious description of his ascent of Vesuvius say that the sharp pieces of hardened lava cut the soles of his boots *awfully*. Still we do not think our cousins across the water are the only awful offenders. The improper substitution of *awfully* for very much or very badly, etc., is common enough in American conversation.

When we came to the word *directly* our British visitor of course could not deny that it is used as Mr. White says it is, but he most stoutly affirmed that such a use of it is perfectly good English, and that it is absurd to try to find fault with it. Mr. White's illustration of the construction is the following from the London *Spectator*: "Directly Mr. Disraeli finished speaking, Mr. Lowe rose to oppose." Such a use of *directly* Mr. White declares to be quite indefensible, and to have neither justification nor palliation. And perhaps thinking that to call attention to the expression would be sufficient to condemn it he takes no pains to tell us why it should not be admitted; so, to our visitor's question as to what possible fault could be found with it, we had to suggest the first thing that occurred to us, that perhaps the expression is not quite full enough to be clear, and that possibly a more logical one would be, "Directly after Mr. Disraeli finished speaking, Mr. Lowe rose to oppose." "No," said our visitor, "there is nothing illogical about it; *directly* is an adverb of time, perfectly adequate to express the meaning; and to put in *after* would be mere tautology." We tried to suggest that *directly* was primarily an adverb of manner, and that though perhaps admissible as an adverb of time, it ought in that use to be kept near the verb it is intended to

modify (in this case the verb *rose*), and not put so far before it, at the beginning of another and relative clause. The gentleman would not, however, admit that the example was faulty in the least, and appealed to Webster's Dictionary for the meaning of *directly*. He was not a little surprised to find that although that book, in its fifth definition of the word, gives the British use, it immediately goes on to condemn it as a gross solecism, not sanctioned by the authority of careful writers. "Still," said our visitor, "there is no reason given why it is wrong, and I call it perfectly correct and adequate."

Perhaps Mr. White would give a better reason for rejecting the expression quoted from the *Spectator* than we can; but the objection to it in our mind is that it is trying to make the simple adverb *directly* do too much. The word as there used is intended to mean, when more fully expressed, either *immediately after the time at which*, or *at the time at which*, the latter being the signification of the word *when*. And to make so simple an adverb as *directly*, primarily one of manner, supply so great a meaning, and alone take the place of words logically belonging to two different clauses*, one dependent and the other independent, seems a rather violent wrenching of the word from its original use. The word *when* may indeed take this place; but should we not be contented to let *when* do so, without imposing that task on another word already having a different and straightforward meaning of its own?

Concerning the distinction made by British speakers in applying the word *ride* to going on horseback, and the word *drive* to going in a vehicle drawn by a creature, our visitor said that Mr. White has failed to see that a man may properly say he performed this or that action, whether he did so personally or by his agent. So, when an Englishman says he drove to such or such a place, meaning that he went in his carriage, he speaks with propriety, whether he held the whip himself or caused his servant to drive for him. The Englishman therefore could not be charged with inconsistency, though speaking of *riding* in a stage-coach, for he has nothing to do with *driving* it, either personally or by his agent.

The use of the word *stop* in such an expression as *to stop at the Clarendon*, meaning to stay there for a time, our visitor thought to be correct, on the ground that *stop* is often and properly used as an intransitive verb, meaning to cease to go on. The remaining faults that Mr. White characterizes in the chapter as *Briticisms* he thought to be confined to the ignorant classes and rarely if ever committed by educated English people.

J. J. S.

* The clauses would be—Mr. Lowe rose to oppose at (or immediately after) the time—at which Mr. Disraeli finished speaking; or, in the ultimate analysis—At what time did Mr. Disraeli finish speaking?—at that time Mr. Lowe rose to oppose. Compare Whitney in "Language and the Study of Language," pp. 114 and 115.

THE WEIGHT OF A FLY.

O. C., Oct. 4, 1872.

MR. EDITOR:

Let me tell you how I made a fly exhibit its weight as visibly as if it had been an ox on the hay-scales. I was in the children's room amusing them with one of the little balloons that are sold as toys—a globe or bubble of India-rubber, five or six inches in diameter, filled with hydrogen. When I raised the string attached to it, it would rise to the ceiling, but if I let the string drop the balloon would fall two or three feet till a certain length of the string was deposited on the floor, and then it would stand suspended. Thus it was evident that the weight of a certain portion of the string balanced the ascending force of the hydrogen. I cut off the string at the point where it

reached the floor, and found that the balloon would rise *very slowly* to the ceiling, showing that there was nearly an exact balance between the ascending and descending forces. After the balloon had reached the ceiling and stood there a while, I was surprised to see it begin to descend more rapidly than it had ascended. This was a mysterious phenomenon. I saw there were swarms of flies on the ceiling where the balloon had stood, and the query arose, Is it possible that a fly's weight should sink that great ball? On examination I found a single fly on the balloon. The motion was still downward. I drove off the fly, and immediately the balloon began to ascend. I repeated the experiment many times to the great amusement of the spectators, small and great, till it was evident to all that a single fly could vigorously control the motion of a globe at least 50,000 times bigger than itself. As often as the balloon began to descend a general cry would be raised—"There's a fly on it!" and invariably the little rider would be found.

N.

THUNDER AND LIGHTNING.

IF anybody feels in a mood to answer a trifling question, I should like to have him tell me why we always say "thunder and lightning." We all know that the electric flash which causes the thunder dazzles the eye before the clap which follows it stuns the ear. Why, then, don't we say "lightning and thunder?" We hear the choleric Dutchman ejaculate, "*Donner und blitzen!*" The little three-year-old prattler *vice-versa* the two in his doggerel:

"The thunder roared,
The lightning flashed,
And Grandma's tea-
Pot went to smash."

Even the Bible the first time it mentions lightning and thunder puts them in their popular order, (see Ex. 19: 16); and Job goes so far as to represent the lightning as a product of thunder: thus, "He made a decree for the rain and a way for the lightning of the thunder."

Here is authority, sacred as well as secular. My temerity is great, for I still ask, "Why do we say *thunder and lightning*?" I wait for a reply.

A.

THE PRICE OF IRON.

THE changes in the value of iron during the present year will, when recorded, form a remarkable chapter in the history of that useful metal. In January No. 1 American foundry irons were selling at from \$35 to \$36 per gross ton; now they are worth from \$55 to \$60 per ton. Scotch pig iron has advanced proportionately, and the best Norway iron, which is so largely used in making steel both in this country and in Europe, has shown a much greater increase in value. The advance in prices began early in the year, and has been gradual but firm up to this time. At first neither importers nor manufacturers seemed to thoroughly understand the causes of the rise in value, and the general impression among consumers was that it would not be great nor lasting. But iron continued to go up and up, and after a time it became known that there was a real scarcity of iron pretty much all the world over. There has been for several years, as everybody knows, a wonderful enthusiasm for building railways. Our great Pacific lines and numberless shorter roads have been urged forward with unparalleled vigor; and this, with a general activity in manufactured iron here and abroad, actually caused an iron famine. The consumption became greater than the production, and before even the most astute dealer was aware of it there was a scarcity, and prices were advancing. The rise began in Europe, and other causes than scarcity conspired to force it on. The English

coal mines have now been worked to so great a depth that the owners can no longer furnish coal at the former low prices. So the price of coal rose, and iron was of course seriously affected. Then the English and German iron-workers commenced a series of long and harassing "strikes," which greatly reduced the production of iron just when the trade began to suffer for want of it.

As soon as this state of things became apparent, buyers rushed in and gave heavy orders for all kinds of iron and manufactured hardware. A very active trade was the consequence, and prices advanced continually, until this last month, September, when the summit of the inflation seems to have been reached. There is now a serious lull in trade, but whether it is the forerunner of a money panic and a great break-down in values, or of an active winter trade on the basis of present prices, none seem able to tell. The New York money market has been for a week or two in a very feverish, agitated state. A great deal of money is required just now for moving the enormous grain crops of the West and for political purposes pending the presidential election. As is always the case, some men who have unduly expanded their business, during the excitement of so great a rise in prices, have failed, and others will undoubtedly do so. But on the whole the business men of the country seem to bear up bravely and intelligently under the pressure of the present state of the money market, and unless some unforeseen disaster should occur to cause a panic, we do not apprehend serious trouble. The price of iron will undoubtedly decline. New blast furnaces are springing up in all directions, stimulated by the enormous profits the old ones have made the past season. Some of those will soon be sending iron to market, and the supply will after a time overtake the demand; but we think this time will be long enough to make the decline in prices so gradual as to cause no very serious disturbance of the hardware trade.

F. W. S.

CORRESPONDENCE.

Belchertown, Mass., Sept. 22 1872.

EDITOR OF THE CIRCULAR:—The experiences and testimony of your oldest believers, recorded in the No. of Sept. 23d, stirred me very much. I felt that I was in your midst and one with you. Very dear to my heart are the recollections of the time when I saw and believed and entered into the blessings of the new covenant. It seemed strange to me that readers of the Bible and learned teachers of the Bible should overlook or stumble at the plainest and simplest truths of the Bible; but I was such till God opened my eyes and heart to understand. It seemed to myself that I was like one in deep sleep, when I partly heard a voice, but not distinctly enough to awake me; and this was repeated thrice when I was awaked and saw a new heaven and a new earth wherein righteousness should dwell. The Bible became an unsealed book, and its truths so plain and simple and so sweet to my heart, I believed to overflowing. I saw miracles in my every-day life, turn which way I would, even in little things, which to me were great things.

N. S. H.

RELIGION IN EXTRIMITIES.—Two young men sailing recently on Delaware Bay were overtaken by a squall. They had been inside a Methodist Church, and knew something how religious services were conducted. As it appeared that their boat was capsizing, one said to the other, "Bill, this is serious business, can you pray?" "No, I can't. I've heard Joe do it, and I've listened to Post, but I can't do it myself." "Well, you can sing a hymn, can't you? Do something." "No, I can't sing here. How can I sing when this boat may at any moment drown us both?" "Well, we must do something religious. If you can't pray and can't sing, let's take up a collection."

A gentleman in "fair and regular standing" in the congregation of one of the city churches entered a music store and inquired, "Have you Solomon's Song? I want to get a copy." "No, no," said the salesman, not being able to recollect at the moment any little girl had

sheet with that title, "No, I am afraid not." "Ah," said the amateur, drawing on his kids, "Perhaps it isn't out yet. Our pastor spoke of it last Sunday as a production of great genius and beauty, and I want my daughter to learn it." The shopman, with what gravity he could command, regretted that he had no copies in yet, and the customer left just in season to save the vest buttons of the book-keeper at the desk.

A MODEL MANUFACTURING VILLAGE.

BY B. G. NORTHROP, IN THE CHRISTIAN UNION.

St. Johnsbury, Vt., Aug. 31, 1872.

HOW to harmonize labor and capital is now one of the great questions of the age. Their alienation has recently caused idleness, distress and crime on the one side, and lock-outs, derangement of business and enormous losses on the other. The many millions lately lost in New York by mistakes on this question furnish only a new version of the old story of antagonisms between those who should be partners. The Internationals in session this week at The Hague have raised questions which will perplex the Emperors of Russia, Austria and Germany, in their interviews at Berlin next week, quite as much as Bismarck's "guarantee for the peace of Europe." My interest in the practical solution of this hard problem, now puzzling kings and peoples through the civilized world, brought me to this northeastern corner of Vermont.

Here is a great manufactory of scales, by far the largest establishment of the kind in the world, employing about six hundred men and nearly four hundred in branch departments elsewhere, and manufacturing over 50,000 scales annually. They are of all sorts and sizes—over three hundred varieties—from the most delicate standard of the druggist or banker to the ponderous hay, railroad-car or canal-boat scales, weighing 500 tons at a time. They are adapted to the standards of all nations, and marked with the signs of each. This week a large invoice was sent to Japan, and for a long time they have been sold in China, Australia, India, Persia, Turkey, Arabia (where they have been carried on mules' or camels' backs), in the Barbary States, Cape Colony, Sandwich Islands, Isle of France, all the South American States, and still more largely in the great commercial nations of the earth. For use in Europe, India and South America, the larger proportion are based on the metric system, which, I think, ought to be and in time will become the universal system, and which is already adopted by nearly 350,000,000 of the world's population. The Fairbanks' Company are helping on this consummation. Many of their scales are fitted with double beams, giving both the common and the metric standards, thus facilitating the comparison and use of each. The yearly sales amount to about \$2,000,000, and the demand is rapidly increasing. The business was never so prosperous as during the present season.

It has long been a marvel how such a concern could be made a permanent success for nearly fifty years in this remote corner of the State, so far from tide-water; with heavy and expensive freightage, the items of coal and iron being yearly about 10,000 tons; with numerous other supplies from Boston or New York; and the necessity of transporting the manufactured products to the sea-board. Throughout New England the tendency of manufacturers has been from the interior to the sea-side. The cost of transportation has led them to abandon old sites and water-privileges far inland and build nearer the great markets. For this reason, though they must there run by steam only, manufactories are multiplying in New Haven and along the shore to New York more rapidly than elsewhere in Connecticut. But in St. Johnsbury, notwithstanding these great disadvantages, the business has steadily grown and become a success which, in view of the difficulties overcome, is unparalleled in this country.

Now, what is the explanation of this marvelous prosperity? What is the condition of the workmen? These points I came here to investigate. For this purpose I inspected the works, covering ten acres, examined the processes, talked freely with the hands as well as with the owners and with the citizens of St. Johnsbury not connected with the factory. To observe the home-life of the operatives I entered their houses and conversed with their families. These inquiries brought out facts and inferences which will, I think, be of interest and use alike to employers and employed generally.

This company maintains the highest reputation for integrity. Many names honored abroad are tarnished at home. Only the strictest honesty and fair dealing can stand the test of daily business

intercourse with hundreds of hands for nearly half a century. "They do everything on the square," was, in substance, the answer of many citizens and workmen to my inquiries on this point. The company have fairly earned and gained the confidence of their men and of this entire community, and a good name at home naturally follows them everywhere. The workmen say that they are never permitted to do any sham-work, even for the most distant market. To quote the pithy phrases of the men, "no shoddy here," no veneering," "no putting-in." The "test room" illustrates the thoroughness of their work. To avoid jar of machinery or movements of the air, all the scales are subjected to the nicest tests before being "sealed." The minutest films of metal are used for the more delicate trials. Masses of iron, weighing hundreds of pounds, are placed alternately on the different corners of the railroad scale-platform, and if the difference in position changes the "record," the scale is condemned. The thoroughness of the work and this severity of the test is the explanation of the world-wide reputation of the Fairbanks' scales for accuracy. At the bottom of a chest of Japan tea, bought in New York, and retailed in St. Johnsbury this month, was the following printed statement over the signature of the Yokohama tea merchant: "This chest contains forty-eight pounds of tea, as weighed by Fairbanks' scales. We warrant this tea to be free from any artificial coloring." It was a pleasant coincidence that this slip should come to a St. Johnsbury store, though it has long been known that "Fairbanks'" was the recognized standard for tea-packing in China as well as Japan. Indeed, their scales have done more to correct the standards, and secure both uniformity and accuracy in the weights of the world, than all the other agencies combined.

There is a superior class of workmen in this establishment. All are males. Their work is proof of skill. Their looks and conversation indicate intelligence. They are mostly Americans and come from the surrounding towns. More than half of them are married and settled here as permanent residents, interested in the schools and in all that relates to the prosperity of the place. Many of them own their house, with spacious grounds for yard and garden, and often a barn for the poultry and cow. These houses are pleasing in their exterior, neatly furnished, and many of them supplied with pianos and tapestry carpets. How different from the nomadic factory population, swarming from Canada and from other lands to densely crowded tenement-houses, who never bind themselves to civilization by a home, much less by a house of their own! The tenement-houses, also, are inviting and comfortable, and surrounded with unusually large grounds. The town is managed on temperance principles, and drunkenness, disorder and strife among the hands are almost unknown. Most of them are church-goers, many of them church-members.

I examined the pay-roll and found the wages very liberal. The workmen seem well satisfied on that score. Wherever it is possible, the work is paid for by the piece. The work itself is largely done by machinery and that *sui generis*, invented here and for the special and peculiar results here reached. The men are encouraged to expedite their processes by new inventions and share largely in the benefits of all such improvements. I conversed with one of the hands who invented a curious apparatus by which he marks a hundred register-bars with greater accuracy and in but little more time than he could formerly do one. He now finds working by the job especially profitable. Paying by the piece has worked well here. The men say it is fairer to pay for results than by hours. The worth of labor depends on its products. This plan stimulates industry, promotes skill and fosters inventiveness. It apportions rewards to the quantity and quality of work done. But more than all, this plan is recognized by the men as just and satisfactory. With the time left practically to their own choice, there is no eight-hour movement here. No "Labor League" or Union has ever existed—no strike ever been suggested. This would be a poor place for the Internationals to preach the gospel of idleness or agrarianism. Imagine one of these delegates just arrived at St. Johnsbury and beginning his arguments for a strike with Mr. —, whose house I visited. I fancy him replying somewhat as he did to my inquiry. "Why is it you never have any strikes here?" "Well, we have a good set of men to start with—temperate and moral. Then we are well paid. Wages have often been advanced. The owners take an interest in the men. They

are liberal and public spirited, and are doing a great deal for the place, and we feel an interest in the success of the concern which has been the making of St. Johnsbury."

There has evidently been mutual sympathy and interest between employer and employed. Governor Fairbanks used to say to the men, "You should always come to me as to a father." He maintained relations of kindness with them, visiting the sick, helping the needy, counseling the erring, encouraging their thrift, enjoining habits of economy. He taught them that it was their interest and duty to "lay up" something every month, and that the best way to rise in the social scale was to unite economy with increasing wages. He himself both preached and practiced economy. He was a conspicuous example at once of strict economy and princely liberality. His benefactions were munificent, both at home and abroad. The fact that so many of the workmen are "fore-handed," besides owning their homesteads, is due to his teaching and example. The worth and dignity of work he illustrated in theory and practice. The notion that labor is menial, or that the tools of trade or farm are badges of servility, he despised. His sons worked in the shops and thoroughly learned the trade. The brothers of the Governor were in full sympathy with him, and the same spirit characterizes the sons and surviving brother who now manage the concern. There is still the fullest and happiest conciliation between labor and capital. It is not strange that the workmen "hold on." Their permanency is a striking fact. Many have been here from twenty to forty years. I conversed with one man over seventy years of age—a foreman—who has worked here "from the start" forty-three years. A few months since he tendered his resignation on account of the infirmities of age. "I can't earn my salary now." Mr. Franklin Fairbanks replied to him, "No, sir; we cannot accept your resignation. Work more or less, as you are able. Rest when you please. I learned my trade of you, and wish you to continue in our service as long as you live."

Years ago the men were aided in forming and sustaining a Lyceum, and liberal prizes were offered for the best essays read. Recently, Horace Fairbanks has founded a library, and opened a large reading-room free to all. The Athenæum containing the library, reading-room, and also a spacious lecture-hall, is an elegant structure, 39x45 feet, two stories high. The books, now numbering 8,300, are choice and costly. Though recently opened, over one thousand "takers" have registered their names; 230 volumes have been drawn in a single day. In the reading-room, besides a good supply of American periodicals, daily, weekly and quarterly, I noticed on the tables many European journals, including four English quarterlies, six London weeklies, and ten monthlies. The Library and Reading-room are open every week-day and evening except Wednesday evening, when all are invited to attend the weekly "lecture," which is held at the same hour in all the churches. Having visited nearly every town of Massachusetts and Connecticut, and traveled widely in this country, I have nowhere found in a village of this size an athenæum so costly, a reading-room so inviting, and a library so choice and excellent as this. W. F. Poole, the bibliographer, aided in the selection of the books.

A large addition to the Athenæum is now going up, 37 feet by 26, besides two very large "bays" for an art gallery, being lighted only from the dome. One room is to be appropriated to sculpture, and the rest to paintings.

Thaddeus Fairbanks, one of the three founders of the scale factory, and who still survives, has liberally endowed an academy which already has over one hundred pupils. A new academic hall and a large dormitory are now building. This promises to become the "Williston Seminary" for northeastern Vermont, furnishing to the ambitious youth of this State the best academic advantages at the lowest cost. The principal and assistants, among whom I found two graduates of the Massachusetts Normal School, seemed to be thorough and earnest. There is also a free High School, but as the public schools are not now in session I cannot speak of them from personal inspection.

These various provisions for the improvement, happiness and prosperity of this people, coupled with liberality and fairness in daily business intercourse, explain the absence of discontent and the uniform sympathy, good feeling and harmony which prevail.

I have nowhere seen a better practical solution of the Labor Question.

THE NEWS.

AMERICAN.

Mr. Stanley's book, "How I found Livingstone," is to be published in November.

About six hundred English and Scandinavian Mormons passed through Chicago a few days since on their way to Utah.

Rev. Dr. Francis Vinton, long and well-known as the assistant rector of Trinity Church, New York city, died in Brooklyn on the 28th inst.

The stamp duty on all documents except bank-checks, drafts or orders expired on the last day of September, according to the act of Congress.

There are about 5,000,000 peach trees in the State of Delaware, planted on 40,000 acres of land. The annual net income of the present orchards is about \$1,830,000.

Francis Lieber, L.L.D., Professor of Constitutional History and Political Science in Columbia Law School, New York, and a distinguished writer on Government and civil law, died on the 2d inst.

Much excitement prevails in the Pennsylvania oil regions owing to the fact that a movement is on foot to suspend the production of oil for the present, with the object in view of forcing an advance in its price.

The New York *Journal of Commerce* says that not less than a thousand dollars a day suffices to conduct a first-class daily newspaper with a full staff of editors and reporters, and its telegrams from every corner of the land, and its costly dispatches from across the ocean.

Miss Maggie Knight, of Holyoke, has originated and successfully patented a square bottom paper bag, which is without doubt destined to supersede all other styles for the general use of grocers and others, the invention securing far greater convenience in handling, and additional strength. Miss Knight has now further increased the value of her discovery by inventing a machine for folding the bags, which has also been patented, and the first large machine is now building at the Ames Co.'s machine-shop in Chicopee. The machine is destined to do the work of thirty girls, cutting, folding, pasting, drying 30,000 per day, with the assistance of two girls as tenders. When the fact is taken into consideration that about half a billion of these sharp-bottom bags were made and used in this country last year, the importance and probable financial results of these patents will be more readily appreciated. —*Ex.*

The Oswego *Commercial Advertiser* gives the following information relative to the Midland Railroad telegraph lines: Mr. Joseph Angell (formerly of the Erie Railroad telegraph lines) has been appointed Superintendent of the Midland Railroad telegraph lines, *vice* Wm. H. Weed, whose increasing duties in the position of General Passenger Agent induced him to request of the directors that he be relieved from the charge of the telegraph department. Under Mr. Weed's supervision 450 miles of telegraph have been constructed on the main line and branches of the Midland Railroad, now in successful operation. This embraces the main line from Oswego to New York, with the following branches: Utica to Smith's Valley; Rome to Clinton; Norwich to Cortland; Sidney Plains to New Berlin; Walton to Delhi; Ellensville to Phillipsport, and Monticello to Fallsburg, all working in connection with the main line and including upwards of seventy offices. Greatly increased telegraph facilities are afforded to the State by these lines, and the enterprise pays interest on cost beside the efficient service it renders the railroad company in the movement of trains and transaction of its business.

FOREIGN.

Prof. Tyndall sailed from Liverpool for New York on the 28th ultimo.

Great injury was done to the jute crop in India by a cyclone on the 21st of September.

The price of coal in England is now so high that large shipments are being made to that country from France.

The grain harvest of Scotland and the north of England is said to be almost a complete failure in consequence of long-continued and excessive wet weather.

Blondin, the rope-walker, still lives, and appeared recently at Sydenham Crystal Palace, clad in heavy

armor and walking a rope 500 feet long and 80 feet from the ground.

The time granted to the inhabitants of Alsace and Lorraine to choose between German and French citizenship has expired. The exodus to France during the last days was very large.

A wide-spread religious revival is said to be in progress in France among the Roman Catholic population. It is characterized by a new outburst of Mariolatry, and the shrines of the Virgin Mary are visited by thousands of pilgrims.

From a statement issued by the Eastern Telegraph Company for the month of June and up to July 19th, it appears that the average actual time occupied in the transmission of messages from Hong Kong, China, to London, by cable, was 4 hours 45 minutes; the shortest time being on the 5th of June, 2 hours 52 minutes. From Shanghai the average time was 5 hours 21 minutes; from Calcutta 3 hours 24 minutes; from Bombay 1 hour 42½ minutes. Owing to a difference in longitude the dispatches from the far east are almost always received at an earlier hour than that at which they are transmitted by local time.

Prince Bismarck, in a reply to an address from prominent Englishmen, presented to him by Mr. Arthur Kinaird, M. P., approving his course against the Jesuits, thus avows his devotion to the principle of freedom of conscience: "I rejoice that I agree with you on the fundamental principle that in a well-ordered community every person and every creed should enjoy that measure of liberty which is compatible both with the freedom of the remainder and also with the independence and safety of the country. God will protect the German Empire in the struggle for this principle even against those enemies who falsely use his holy name as a pretext for their hostility against our internal peace."

Among the brief items of news from Japan by the last steamer was the statement that the Mikado had had his photograph taken, and that the picture was selling for fifty cents a copy. This may seem an insignificant bit of intelligence, but it means a great deal in Japan, where taking any drawing, limning, sculpture, or other portrait of the Son of Heaven, has been punishable with death. For centuries untold the Mikado, as a divine being, has been exempt from sitting for his portrait; and when, a few months ago, a cunning German artist succeeded in getting a negative of a great public ceremonial in which the Mikado figured, a great panic ensued; the kingdom was turned upside down, and no peace was had until every copy of the picture, and the negative itself, in which the imperial face was no larger than a pin's head, was destroyed. But now the Mikado's photograph sells for fifty cents. Exit, imperialism! —*Tribune.*

The *Japan Gazette*, in an account of the Mikado's visit to Yokohama, and his first appearance in public among foreigners, thus describes his appearance and costume: The young Emperor is tall for an Asiatic—about five feet ten inches high—of dignified bearing, slightly built, of darker complexion than the majority of the higher class Japanese, with a thin composed face, somewhat Mongolian in caste, full lips and dark eyes, which regarded attentively the objects attracting their gaze. His Majesty was richly and not untastefully attired, carrying himself—save a slight stiffness in his gait, as if unused to boots—well in his European habiliments, which consisted of a black full-dress coat, lined with purple silk, of diplomatic cut, buttoned to the throat, embroidered in gold from waist to throat, with fancy designs—as also was the Prussian collar, which was continued in a semicircle to between the shoulder blades, like a gorgeous tippet or Victrola—the cuffs and pocket-flaps being similarly adorned and a broad gold stripe running down the trousers. A dress-sword with gold-mounted scabbard and hilt, and a cocked hat of English naval shape, with gold binding, and a gold cockade on either side completed the Mikado's costume.

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